

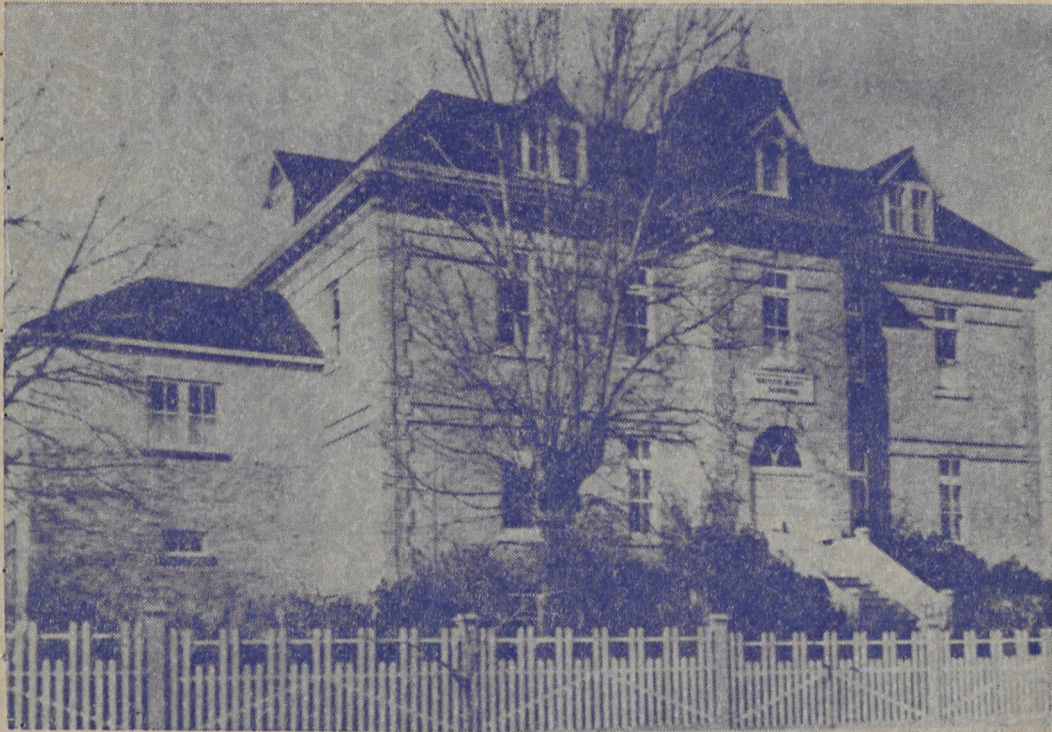
# Ukrainian Youth

Vol. 12, No. 5.

Edmonton, Alberta

May, 1956.

## Sacred Heart Academy



Yorkton, Sask.

Youth . . . The Golden Age of Opportunity

## ЮНАЦТВО

Орган

Українського Католицького Юнацтва  
(УКЮ)

Педагогіч. Колегія

Річна передплата — — — — \$1.00

Ціна одного числа — — — — — .10

## YOUTH

Organ of the

Ukrainian Catholic Youth  
(U.C.Y.)

Edited by Press Committee

Subscription: \$1.00 per year.

.10 per copy.

Authorized as Second Class Mail, Post Office Department, Ottawa.

Editor: Tony Caruk.

Address All Correspondence to

## YOUTH

10967 - 97th Street, Edmonton, Alta., Canada.

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THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

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## The Month of Mary

The loveliest month of the year has been especially set aside for devotion to Mary Our Heavenly Mother. Just as the month of May, when all plants begin to blossom forth and nature shows forth its beauty, is a month of hope, so too, our Heavenly Mother offers us hope and the promise of eternal salvation if we turn to her in prayer and devotion.

The Immaculate Conception marked the turning point of all humanity and fulfilled the promise of God in the coming of the Messiah. By giving Virgin Birth to our Divine Lord, Jesus Christ, Mary also became the Mother of all Mankind. Just as we turn to our mothers for advice and consolation so should we turn to Holy Mary to help us in leading a good life and achieving happiness in heaven.

Our Heavenly Mother has shown through the several apparitions in the past century that she suffers greatly because of the insistence of many people in the world to continue committing grievous sins against our Lord. However, having a mother's compassionate heart, She asks us to mend our erring ways and tells us how we can avoid further catastrophies in the world. The promises made by our Holy Mother, especially at Lourdes and Fatima, should be familiar to everyone.

During the month of May we should all make an effort to make ourselves familiar with such events as occurred at Lourdes and Fatima, and take to heart the warnings and promises which were given for all the world to know. In addition to finding these things out for ourselves we should make others familiar with them too. Our Heavenly Mother has asked us to pray the Rosary often and has promised special graces for those who do. It doesn't take long to say the Rosary, does it? Don't you think that a few minutes of prayer every day will help to bring more people to God? Much prayer is needed if the world is to avoid further catastrophes.

Another item we could become familiar with during this month is the story behind the Miraculous Medal. This medal was stamped at the request of our Heavenly Mother herself, who appeared to a nun in a French convent and made her see the likeness which she desired

on the medal. The Miraculous Medal is one which every Catholic should wear around his neck at all times.

During this month we should try to go to evening devotions as often as possible. Those who have Moleben in their church every day are truly fortunate. It gives a wonderful feeling inside and shows our faith in Mary when we sing, "O Mary, Mother of God, Pray for us."

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# History of the Sacred Heart Academy

## YORKTON, SASKATCHEWAN

Words are powerful instruments. They can paint beautiful pictures, invent machines undreamed of by scientists, discover unknown lands or take one on a trip to fairyland. Words, when arranged so that each line expresses the hopes, hardships, toil, and joy of human hearts can tell a true story. And this is the story of Sacred Heart Academy. It is a story of little people who did great things by doing their duty well.

The founding of the Academy was a simple, modest one, but to those who have shared in its development and have watched it grow it is a precious memory and an extraordinary accomplishment. It was forty years ago that the Sisters Servants of Mary Immaculate came to Yorkton two in number, at the request of his Excellency N. Bydka. What they found was a typical prairie town with several hundred people. It was to this same place some years before that a young, energetic Redemptorist priest, Father Delaere, had come. This "diamond in the rough," Yorkton had struck the heart of this priest and increased his desire to help it, a thing he was to spend so much of his time doing. Due to his paternal solicitude and

indefatigable effort, the then Sacred Heart Institute was built. On January 11, 1917, the elementary school was opened and its first twenty-five students were divided into seventeen resident students and eight non-residents. Sister Athanasia was the first teacher. This was the beginning and during these years one could find people like Sisters Nicholas, Macrina, Euleteria, Eugene, Alexandra, Daria, and Margaret. Sister Ambrosia was the Provincial Superior at the time. These were true pioneers at work.

Time passes. The year is 1932. You may remember it for Hitler's triumph in Germany or the Depression, but it also saw the addition of high school grades in the Academy; "le premier professeur" was Sister Elizabeth. Then in 1945, the year when everyone was celebrating V-E and V-J Days, the grade school was moved temporarily to a remodelled building due to overcrowded conditions. Sacred Heart Academy became exclusively a high school for girls. At present the thought of expansion is again uppermost in the minds of the Sisters and girls.

St. John Chrysostom once said, "I hold with certainty that no painter, no sculptor, nor any other

artist does such excellent work as he molds the minds of youth." This was his way of explaining the importance of education and the great responsibility that rests on those who educate and mold characters. The Sisters Servants of Mary Immaculate have done this well. From this high school, during the past twenty-three years, 1305 young women have left it to take their places in society as teachers, nurses, Sisters, laboratory technicians, and mothers. They came from places far and wide. From North Dakota to Toronto to Saskatchewan itself.

Every summer the Sisters train a number of girls to do missionary work and teach religion in parishes around Yorkton. The Sisters have educated the youth who are educated not because he is to make shoes, but because he is a man.

Today as Father Delaere looks down from Heaven his heart must swell with pride and admiration at the sight of the convent which he started with a handful of people and a few eager Sisters. How pleased he must be with the work carried on by the good Sisters who trained so many girls and boys since the school's beginning in 1917.

Sacred Heart Academy which is a residential and day school for high school girls offers the following types of instruction:

1. General course with the following electives—

Home Economics Latin, Art, Typewriting, Glee Club, French, Psychology, Orchestra, Chemistry, Physics, Algebra, Geometry and Biology.

2. Normal school entrance course.
3. University entrance course.

4. Additional instruction in religion and character formation, Home Making and Ukrainian.

The Sacred Heart does not boast of spacious buildings and vast campuses but there is something which has meant more to us than luxurious surroundings. The peace and serenity of the chapel; the laughter of intimate friends echoing through the corridors; the smiles of the sisters in the classroom; the little sufferings we learned to take, and come to realize that after all, it wasn't much; the comfort and consolation received from the Sisters in time of trouble and worry; all these cast memories upon our minds ever to be cherished.

As a student of the Academy, I shall remember it for things anyone may remember his school life for—like the snowball fights, changing desks and study periods. Then there are unique memories like the Sisters and girls and our special secrets. Sacred Heart Academy had given me the tools and keys to a prosperous future in the world of tomorrow, by hard work. There is a modern brick building encircled by hardy old maples and crowned in all the glory of the seasons of the year that many shall always remember. It is not the most luxurious but only the fool will say that "greatness lies in wealth." This is the way our school may be described, "True, the building may be modest, but the training is the best".

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Mother (to teacher) "I hope that Mary has been as good as gold all day."

Teacher: "No, I am sorry to say that she went off the gold standard at about 2 o'clock."

## Prohibitions to Change Rite

The Roman See positively opposes any arbitrary change in Rites and defends their equality for they complete and show the universality of Christ's Church, the unity of which does not consist in a uniform way of worship or rite, but in unity of faith, morals and obedience to the Vicar of Christ, the Pope of Rome.

The Catholic Church is very solicitous of her Rites and glories in them, for they coalesce in one harmonious whole. The real fulness of the Catholic Church cannot be comprehended except by taking into consideration the Rites of the East and of the West as one grand whole, the living expression of worshipping God according to the different dispositions and customs of the nations. Any effort to bring a forced unity in worshipping God by suppressing the other rites would be artificial and unnatural, and consequently, it would be morally wrong to deprive all nations of their national customs and turn them into English, German or French.

"Unity in faith, variety in rites" has been always the golden watchword of the Vicars of Christ. This attitude is the only logical way to bring the Oriental separated Brethren to the unique flick under the Pope. They must be convinced by fraternal treatment that they should not be afraid of being deprived of their beautiful Rite in joinin the Catholic Church, because all Rites are holy and worthy of respect.

Numerous decrees of the Roman Pontiffs and several decisions of the

Congregations stress the mind of the Holy See on this matter.

Pope CLEMENT VIII, answering a letter, wrote to the Ukrainian prince Constantine Ostrozsky in 1605: "We agree with you on the preservation of both (Eastern and Latin) Church. We have therefore, left intangible your Rite and ceremonies, by which you worship God, and we want them to remain so." Prince Constantine of Ostrog was at first a friend of the union with Rome, but later became its most hostile adversary, throwing his name and immense fortune into the scale against the three main organizers of the union: the Metropolitan of Kiev, Michael Rahoza; his vicar, Cyril Bishop of Lutsk; and Bishop Hypatius Potij.

In 1624 URBAN VIII forbade any arbitrary transit of the Ukrainians to the Latin Rite through the decision of the Congregation of Faith. He ordered all Archbishops and Bishops of Ukraine, Lithuania and Bielorus to refuse such permissions of changing the Rite both to secular (laymen) and regular. Furthermore he ordered under the penalty of nullity of act and other pains incurred by the transgressors that all Latin Archbishops, Bishops and Prelates should not accept, under any pretext, such Ukrainians to the Latin Rite.

PROPAGANDA of FAITH issued a Decree in 1624, whereby it ordered the Papal Nuncio in Poland to impose a strict rule on all Provincials, especially those of the Jesuits, that they warn their

confessors not to influence the Ukrainians to pass over to the Latin Rite.

Pope BENEDICT XIV extended to the Ukrainians his Bull **De-mandatam coelitus** issued for the Melchites, as it plainly follows from the Papal Decree **Inter Plures** addressed to the Ukrainian Metropolitan of Kiev and bishop of Lviv, Athanasius Sheptycky: "We wish that you mention it." The Pope continued inflicting at the same time "privation of the active and passive voice to those, that transgress the customs, rites and ceremonies of the Oriental Church."

The same Pontiff says in a letter to the same Metropolitan: "Your complaint about the transit of the Ruthenian (Ukrainians) to the Latin Rite is right. You know well how much our predecessors abhorred such transits. We abhor them too, for we ardently wish the preservation and not the destruction of your Rite."

Pope GREGORY XVI wrote to the Ukrainian Cardinal, Michael Lewitsky: "The Roman Church preserves and respects your Rite as well as all other Oriental rites."

PROPAGANDA of FAITH issued an order in 1757: "It never was, nor is it now permitted to any Orientals to transit from their own rite to the Latin, unless by special permission of the Holy See." Two years later the same Congregation confirmed the quoted decree, adding: "These Orientals cannot, indeed, go over to the Latin Rite. They are, under the **penalty of mortal sin**, obliged to retain their own rite and to stay in it."

Pope PIUS IX wrote to the Ukrainian Bishops gathered in

Vienna in 1856: "Innumerable decisions of the Roman Popes prove to you how the Apostolic See respects your Oriental Rites and exhorts you to preserve them."

Pope Leo XIII in his **Orientalium Dignitas** of 1894 states: "Neither the baptism performed of necessity by a priest of another PROhibitions to chang rite—Contd

rite, nor the confessions made to a priest of another rite, nor Holy Communion, nor extreme Unction can create a change to go over to another rite. Not even a steady practice of such a different rite, regardless of how long it may be, can entitle anyone to change his rite."

The same Pontiff continues: "It is, therefore, more than ever, the duty of our office to watch strictly that no injury be done to Eastern rites by the imprudence of the ministers of the Gospel from the Western lands."

Furthermore this great pope says: "Any Latin missionary, whether secular or regular, who by his advice or influence shall have persuaded an Eastern Christian to adopt the Latin Rite, **shall incur ipso facto** (immediately) **suspension a divinis** (interdiction to say Mass and administer the Sacraments) and all other pains threatened in the Constitution "Demandatam" (of Benedict XIV).

Pope PIUS XI in his Encyclical "Ecclesiam Dei" published on the occasion of the third centenary of St. Josaphat, the Archbishop of Polotsk and glorious martyr for the Catholic unity clearly emphasized the equality of status of the various Liturgies in the Church:



"Then we shall see all peoples, brought together in this manner, in possession of the same rights, whatever may be their race, language or liturgy. The Roman Church has always respected and maintained the the various rites, and has at all times insisted on their preservation."

The SACRED ORIENTAL CONGREGATION issued a special Decree for the Ukrainians living in America and in Canada in 1929 "Cum Data fuerit," which states a rule: "The Priests of the Latin Rite are not allowed to induce any members of the Ruthenian

(Ukrainian) Rite to transfer to the Latin Rite."

All these documents plainly rebuke those who affirm that the Holy See does not respect our beautiful rite, trying to latinize it.

The above excerpt from the book "Ukrainian Catholics" by Rev. M. Schudlo, C.S.S.R. was reprinted with the kind permission of the author and publisher.

"Ukrainian Catholics", a handy, pocket-size book may be obtained by mailing fifty cents to Redeemer's Voice, Yorkton, Sask.

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## Date Data

Last month we ended our discussion with the statement that very often the same individual who doesn't hesitate about soiling the purity of a girl about whom he cares very little, is the same person who insists on marrying a girl who hasn't been free with her kisses.

Today we will continue our little talk with the following brief but important excerpt from the Queen's Work Pamphlet on Kissing.

"Girls should bear in mind that a wedding ring on the hand is worth a peck of them in the dim distance, and that the girls who have the most beaux generally get the fewest and poorest makeshifts of husbands. A girl observes that those girls who are free and easy in their manners, who exact no sort of respect from men and permit them to indulge in familiarities and take liberties with them, girls who drink and smoke

with men, and listen to and tell off-color stories girls who are good sports—these girls are what we call popular, and are generally surrounded by a horde of men. Especially while they are young and good looking, and full of high spirits.

"But what the girl does not notice is that this type of young girl very seldom marries, and when she does she almost invariably marries a crooked stick who wasn't worth picking up. The fast girl, the girl without modesty or delicate womanly reserve, may be the kind of girl that men like to play with, but she isn't the sort of women that they want for a wife and for the mother of their children.

"That is why you are so often surprised at the marriages that men make. Men whom you have known of as gay rounders bob up with a wife who is a Sunday School Teach-



er. Men who have been noted as chorus girl chasers go to some country village and marry girls who never saw a brighter lamp than a kerosene lamp. They don't want the lips which a thousand kisses have rained. They want the lips that have never been kissed at all.

"And don't be misled, girls, into making the mistake that because a man asks you to kiss him it is any indication of his being in love with you. A kiss is no guarantee of affection. Judas betrayed his Lord with a kiss, and every black-hearted traitor of a man who ever betrayed the faith of an innocent and trusting young girl began his devil's work in the same way, with a kiss."

After reading the above paragraphs let us turn to the question as to whether a girl can be too strict as regards kisses, caresses and other familiarities with the young man she is keeping company with. Taking all things into consideration there can be only one honest and sensible answer—a girl can never be too strict about these things. Just because many movies, magazines, and books glorify free love—the kind that leads to satisfaction of the moment—is no indication that everyone has to follow suit. Surely there are enough decent, upright individuals who abhor this sort of thing and have the courage to stand up to their convictions and show that company keeping may be fun without being base and vulgar. Statistics don't lie. The countless heartaches and the accompanying shame, loneliness and regret are proof enough of the fallacy of this degenerating trend toward freer sex intimacies.

Let's take a simple yet important example about the fineness of purity. Remember how fresh and delicate and beautiful a lily looks when it is in full bloom. Its beauty instills in us a feeling of awe and reverence for its perfection. Consider again how that same flower looks when it is withering away and becomes spotted and discolored. Nobody cares for it then—it is ready to be discarded. A young girl may be compared to that fresh beauty of the lily. As long as she remains chaste, then there is something about her which inspires all with her inner beauty and charm. Yet, as soon as she becomes free and loose with her affections, she becomes as that withered, stained flower; she no longer commands anyone's respect but serves merely as a tool to be played with and cast aside for greener pastures. It's not a very complimentary picture, is it, but facts are facts. Next time any of you boys thinks of taking advantage of a girl's innocence and purity, remember how much harm you may be causing her, and how much you are doing in robbing the world of something sweet and precious. Besides, a time of reckoning is inevitable and all must answer to God for any infractions of His moral code.

The true Christian gentleman will admire a girl all the more for her firm stand in matters of modesty, and such a one will be an ideal husband. A safe and simple rule to remember when company keeping is this: "Never do anything, when the two of you are alone, which you would be ashamed to do in the presence of your parents; or which you would be ashamed to reveal to your parents." A girl may be sure

of this; "a girl who is easy and ready to grant unmaidenly privileges to a young man loses just that much of his respect—and rightly so. Such a young man will just naturally conclude that she is ready to lend her lips to any body who comes along—and has doubtless already done so. No good Catholic gentleman wants such a girl."

Sin is the greatest evil in the world; and not for the whole world and everything in it may we commit sin. No person, either boy or girl should even do anything which is sinful or be the cause of leading another to sin. A girl should not sacrifice her womanhood in order to get and hold a man. A chaste girl can make a boy keep hands off, if she wants to. She knows that nothing makes a woman more esteemed by the opposite sex than chastity. She will never compromise. If a boy is worth knowing, he will respect her high standards with respect and admiration.

If any boy demands necking as part of a date he shows that he has no respect for a girl but regards her as a mere plaything. Surely such a fellow is not worth dating, is he?

Every girl should remember that purity and integrity are a girl's most precious possessions. She may not be as the pretty but foolish girl who allows men to take liberties with her, but in the long run the chaste girl will be the winner and have a lifetime of happiness ahead of her. Someday such a girl will meet that special someone who comes into her life. Like others, he may probably ask her for a kiss on their first or second date—just to find out what

sort of a girl she is. If she refuses, he will accept her decision without question or argument, but in his heart he will be saying, "This is the kind of girl I've been looking for, someone to be proud of. Easy on the eyes but not easy on the take." He will honor and respect her and learn to love her for what she is. The girl in turn will discover that he is sharing her heart, and and she will be glad she kept her "treasure of love" just for him.

As a counter-argument some girls may say, "Suppose that I never meet this special young man? Suppose that boys pass me by because of my ideals and standards? Suppose that I remain a spinster, an old-maid, for the rest of my life?" Winfrid Herbst S.D.S. has the following to say about such questions: "Remember that God's love is everlasting. You'll probably escape so much more than you miss. But whatever you do, refuse to fall in line with the ideas of modern dating in order to get and keep a boy friend and, as a result, step very low off your pedestal and and cheapen yourself and let yourself be pawed over and commit sin."

(To be continued)

NEXT MONTH: Tips on Company Keeping.

## Press Fund

WHO WILL BE NEXT ?

# The Greatest Gift

As Walter walked home from Sunday Mass, he experienced feelings of remorse and shame as the words of the priest kept ringing in his ears. It was the Sunday before Mother's Day and the priest had given a very inspiring and illuminating account of the importance of the mother in the family and in society, and had urged that all children should honor their mothers on this day to show their love for her. He had gone on to say that it wasn't enough just to send mother a card, a gift, or even flowers. These things were all right in themselves but they were impersonal and half-way measurers—nothing would please mother so much as having all her children gather at her home on that day.

The words had penetrated deep into Walter's heart and made him wince—it was now five years since he had been home for mother's day. Ever since he had graduated from University and started out on his own, he had been drifting further and further away from family ties and his visits home had been few and far between. Every year, on Mother's day, he had sent his mom a card, enclosing also a few dollars, and given the feeble excuse that he was too busy to come home.

As Walter reached his lodgings and settled in his favorite chair, memories of former years began drifting through his mind and, as the thoughts flitted by he realized how important a role his mother had played in his life. There were many things both large and small, in

which his mother had a guiding hand.

He remembered how kind and patient his mother had been and how often she had interceded on his behalf when his father was going to punish him for some small childhood pranks and escapades.

His mother had always encouraged him to take his religious duties seriously and to develop commendable Catholic characteristics.

He remembered how proud his mother had been when he made his first Communion. He also thought about how pleased his mother had always been when he went to Confession and Communion without any prompting on her part.

Then too, there was the time when he had been seriously sick and even the doctor had misgivings about him pulling through. His mother had been at his side constantly, day and night doing whatever she possibly could to keep alive the spark of life in him as if willing her own strength to him so he could become well. Tears welled up in Walter's eyes as this and other sacrifices had made for him flashed before his eyes.

Although his father was kind and considerate, Walter could never discuss his problems with him as freely as with his mother and she had become his confidant and advisor. It was she who had urged him on with his studies and kept his ambitions alive even though it seemed, at times, as if his parents would not be able to send him to University. Her motto was that God would provide whatever was needed as long as a



person had constant faith in Him.

He realized also how selfish he had been at times in demanding things for himself which his parents could hardly afford. His mother had sacrificed many things just so he could have more himself. She had never complained about the shabby coat she had worn year after year, or about the clothes which she preserved so carefully so money could be saved to at least give him a start at University.

When he had entered University, he recalled how often his mother had slipped a few dollars spending money in his pocket whenever he had come home. How selfish he had been in taking so much for granted when his folks were skimping on their own needs in order to do what they could for him. Whenever he had written home for extra money, it had always come, uncomplainingly, and he now realized what great sacrifices they had made in order to give it to him.

As all of these thoughts and more entered his mind, he was filled with anguish at his neglect of his parents in return for all they had done for him. Now that he thought of it, he recalled how haggard and old his parents had seemed on his last visit. Hard work had finally begun to take its toll and he realized with a shock, that he was doing very little to make their old age a happier one. As the priest had said, gifts and cards could be impersonal without the presence of the giver.

Then and there, Walter resolved that this year he would go home on Mother's Day, and that nothing would stop him.

The following Friday, immediately after work, Walter stopped in to

the florist, and then to a department store where he bought gifts for both mom and dad before beginning the trip home.

When he drove up to the family home, his parents momentary look of disbelief changed to one of joy and enthusiasm and Walter felt like a small boy again, at home where he belonged. It seemed as if they couldn't find time enough to talk about things and they sat up into the small hours of the morning.

The next day his mother busied herself with preparing all his favorite foods despite his protests that she shouldn't work so hard. Walter decided to make himself useful around the tiny grocery store which his father still operated. Between customers they talked about business or anything else which came into their minds. His dad wanted to everything about what he was doing and his eyes sparkled proudly as Walter recounted his achievements.

On Sunday morning all three went to church and even though his mother seemed rather self-conscious about the big corsage he had bought, she allowed Walter to pin it on her coat. When he came back to the pew after going to Confession he thought he detected tears of joy on his mother's cheeks. As he knelt at the Communion rail with his mother and father, it seemed just like old times and Walter felt an inner joy and peace which he had not experienced for a long time.

His parents joy was complete when his two older married sisters, together with their husbands and children, arrived in time for dinner, and Walter realized how out of touch he had been with them. His parents seemed to have grown ten

years younger because of the joy of having all their children together once more.

When Walter reluctantly took his leave, after promising to come again soon, he looks his mom and dad gave him were reward enough for having passed up his personal pleasures in the city to visit his folks.

As he drove back to the city, Walter resolved that he would never again neglect his parents for so long again. He realized more than ever the truth of the statement the priest had voiced, "The greatest gift any of you can give to your mother, on Mother's Day is your own presence."

## МАРІЯ ЦАРИЦЯ

Християнські письменники надають Пречистій Діві Марії всілякі гарні назви, як н.п. Заступниця християн, Прибіжище грішників, і т. д. Однак, найгарніше й найвеличавіше для кожної християнської душі це назва: Цариця.

Що Преч. Діва Марія є насправду Царицею, на це маємо багато доказів з св. Письма й історії християнства.

Насамперед Вона походила з царського роду Давида. Її батьки Йоаким і Анна були предками славного царського роду Давида.

Вона була Матір'ю Царя-царів. Як Христос є царем всесвіта так Марія є царицею вселенної. Всі сотворіння, що служать пану Богу, служать теж Марії.

Св. Дух, це Цар небесний. Марія Обручниця св. Духа. Він "Цар небесний"; Вона Цариця небесна! Він наш Цар, Вона наша Цариця!

Імя Марії означає панна, володарка, цариця.

Царство Боже складається з справедливості й милосердя. Царство справедливості Христос затримав для Себе; царство милосердя передав Преч. Діві Марії, разом з всіми ласками, що їх люди отримують від

Бога. Вона може їх роздавати кому хоче, коли хоче й скільки хоче!

Отець небесний передав Свому Синові всю владу. "Дана мені всяка влада, як на небі так і на землі" (Мат. 28, 18). Під кінець світа Син Божий буде судити всіх людей. "Отець не судить нікого, але весь суд віддав Синові. (Ів. 5, 22). Отже Отець небесний передав судейську владу Ісусові, а милосердя полишив для Марії. Ніде не сказано в книжках, що Вона буде судити, що Вона буде карати за гріхи. Про неї тільки згадується в Церковнім Переданні, Богослужбах, книгах духовних, що Вона царицею милосердя.

Цариця Естир була прообразом Преч. Діві Марії. Як одного разу цар Ассувер проголосив вирок вигубити весь жидівський нарід, то Мардохей, один із засуджених на смерть, благав царицю Естир, щоб вона вставлялась у свого царя, не тільки за нього самого, але за весь свій нарід. Спочатку цариця Естира боялась просити свого мужа такої великої ласки, щоб часом його ще гірше не розгнівати. Зате Мардохей скартав її, кажучи, що б вона не лякалась наражати свого життя, бо Господь Бог вибрав її на те, щоб

рятувала свій нарід від цілковитої загибелі.

Ми також не сміємо лякатись тогорити до Преч. Диви Марії, щоб Вона нами не погорджувала, але вставлялась за нас перед своїм Сином, щоб випросила прощення наших гріхів і вічне спасення.

Коли цариця Естира станула перед царем Ассувером, він спитався її: "Чого собі бажаєш?"

Вона йому відповіла: "Царю! Наколи я знайшла ласку у тебе, віддай мені назад мій нарід за котрим вставляюся".

На прохання цариці, цар відкликав свій вирок і Естира врятувала свій нарід. Якщо земський володар так поступив, то як мігби Господь Бог відмовити Марії якоїсь ласки, наколи Вона чого в Нього попросить?

"Господи, наколи я знайшла ласку в Тебе, я прошу пощадити мій нарід, за котрим вставляюся. Коли любиш мене, верни мені мій нарід назад."

Чому св. Церква називає Марію царицею милосердя? Тому, що Пречиста Діва Марія отворює двері Божого милосердя, кожному що її просить і кому Вона хоче дати.

Ст. Альфонс говорить, "як нема нікого, що не користав би з лучів сонця, так нема нікого, що не користав би з милосердя Марії". Св. Вернардін каже, "як всі сотворіння на небі й на землі підчинені Богові, так всі підчинені також власті Марії."

Св. Іван Золотоустий каже, що грішники найскорше можуть доступити прощення гріхів через милосердя Марії. Св. Андрей Критський називає Марію запорукою Божого милосердя. Він заохочує всіх молитися до цієї милостивої цариці. Св. Евфрем просить її, "щоб Вона хоро-

шила нас під крилами свого милосердя й співчуття". Св. Іван Дамаскин часто звик був повторяти: "Як довго уповатиму на Тебе, О, Мати милосердя, так довго я буду безпечний".

Пречиста Діва Марія одного разу сама сказала св. Бريدіті: "Я цариця неба й Мати милосердя. Я радістю праведних і дверми, якими грішники приходять до Бога. Мене кличуть Матір'ю милосердя, і знай що я такою є, бо не було й не буде грішника, який взивавби моєї помочі й я не вислухала б його".

Св. Іван Євангелист представляє нам такий образ в своїй Книзі Об'явлення: "Невістка одягнена в сонце, а місяць під її ногами, на її голові вінець з 12 зізд (Кн. Об'яв. 12. 1).

Псалмopівець так говорить: "Стояла цариця, по Твому правому боці, одягнена й прикрашена золотими ризами. (Пс. 44).

Побожні малярі часто представляли Марію з короною на голові, н. пр. образ Матері Божої Неустанної Помочі, образ Гошівської Матері Божої, образ Зарваниці, і т. д. Деколи представляють її, як невісту, вбрану в білу суконку з синім плащем. Довкола її голови вінець з 12 зіздами. Під її ногами земська куля, пів-місяць і змій з яблуком в устах.

Біла одіж представляє її невинність-непорочне зачаття. Синє покривало представляє синє небо, або небесні почування які наповняють її серце. Пів-місяць, це був символ Турків які намагались зрости в силу й панувати в цілому світі. Змій представляє злого духа який прибирає різні форми у боротьбі з Божим царством. В виді змія він промов-



ляв до Адама й Еви в раю і обіцяв їм мудрість, наколи з'їдять овоч з дерева знання добра й зла. Марія стоїть з вінцем на голові і над змієм, пів-місяцем і світом на знак, що Вона знищила силу пекла, поганства й сама панує над світом як цариця.

В сьогоднішніх часах злий дух не перестає воювати проти Христа. Він виступає з гаслами оборони свободи, рівності й братерства . . . Він виступає проти Христової Церкви. У цій боротьбі не допоможуть гармати ні атомові бомби.

Тут треба допоміж з неба! А ця поміч в руках Цариці неба й землі, в руках Марії. Одного нам треба, а то гуртуватися під прапором Цариці й з молитвами прибігати до Її святих стіп. Памятаймо, що ніколи нечувано, щоб той, що прибігав до Марії, відійшов від Неї без помічі.

о. П. Талюга ЧНІ.

К. О.

## ВЕРВИЦЯ БАБУНІ

У домі свояків перебувала старенька бабуня. Мала вона доглядати хлопчика, який мав 6 років. Хлопчик був дуже цікавий як кожна дитина, про все розпитував, про все хотів знати. Одного разу побачив у руках бабуні вервицю, дуже нею зацікавився й почав ставити різні питання. Бабуня пояснювала словами, але частіше сльозами, бо ж питання дитини пригадували їй давні дорогі спогади.

Був в неї дорогий унук, який колись у дитинстві завдавав такі самі питання, та разом із бабунею мовив молитву.

Минали роки.

Внук зійшов із колін бабуні й пішов у гамірний, розбавлений, пристрасний світ.

Серед гамору великого міста, забув Матінку Божу, про вервицю, в поганому безбожному товаристві, затратив віру в правдивого Бога. У великому місті був він славним оператором (хірургом), мав загальну пошану в усіх, та на жаль, забув про гарні літа свого дитинства, про вервицю, про бабуню, яка перший раз вложила йому вервицю до рук, про віру, яку мав у юних роках.

Тільки бабуня не забула про улюбленого внука й сильно вірила, що молитва на вервиці наверне його до Бога, до Пречистої.

Час минав скоро. Внук забув про стареньку бабуню, тільки вона його не забула.

Старенька бабуня, щоб урятувати душу дорогого внука, кожний рік ходила на прощу й перед іконою Божої Матері молилася на вервиці про його навернення.

Пішла й цього літа як і минулими роками й молилася найщиріше. Щось у душі наче говорило: мабуть, це останній раз.

Перед іконою Пречистої стає навколішки й зі сльозами прощає Матінку Божу, сльози падають на вервицю, а Пречиста Діва Марія дивиться з ікони на зболілу бабуню.

Повільним кроком вийшла з каплиці і звернула свої кроки в сторону хати.

Та сили покинули нещасну старушку, до своєї хати вже не дійшла. Хід ставав щораз тяжчий, віддих коротший, у грудях повільніше б'ється серце, захиталася і впала на землю. Біля придорожного хреста на дорожці відійшла назавжди з цього світу.

Не довелося їй діждатися радості, якої так прагнула: повернути внука.

Далеко від хати нікому незнана лежить мертва. В руці сильно держить вервицю.

У професорському кабінеті похилих і задуманих над книжкою професор.

Цю задуму перервано стукуванням у двері. Ввійшов асистент і тихо звістив професора, що на клініку привезено тіло якоїсь старушки з дивно затисненими кулаками. Асистент поспитав, чи можна робити секцію?

Професор відложив книжку, якесь дивне незрозуміле прочуття заволодило його серцем. Сам рішив піти поглянути. На порозі анатомічної кімнати задержався; нервові дрижаки пройшли все тіло: На операційному столі з усміхненим обличчям лежала його бабуся, а в сильно затиснених кулаках держала вервицю... Пізнав її: це та сама вервиця, яку він у своїх дитячих роках держав у

руках і кожного дня повторяв за бабусею молитву.

Велике зворушення заволодило душею професора. Підійшов до бабуні, поцілував її руку, а вервиця наче сплила до його рук. Немов останній подарунок, останнє напіння. І в душі вченого наступила велика переміна. Мати Божа, яку в дитинстві так любив і почитав, тепер знов увійшла в душу професора. Тіло бабуні поклав серед квітів у домовину. Сам же в покорі став навколівши біля сповідальниці, щоб повернути спокій і давній блиск своїй безсмертній душі. Вернулася до нього віра дитячих років! І буде він її тепер зберігати й боронити з вервицею в руці.

Reprinted from "THE LIGHT" a Monthly Ukrainian Catholic magazine published by the Basilian Father's Press in Toronto.

## Mundare U.C.Y. Activities 1955-56

The executive for this year is as follows:

President: Adolph Nay

Vice President: Joseph Kostuik

Secretary: Bernice Kozak

Treasurer: Mary Jane Topilko

Fifth Member: Robert Riezyeki

Press Correspondent:

Dolores Moroziuk

On December 1 and 2 the U.C.Y. put on a musical show called "Holiday Ahoy" which was directed by Mrs. Sue Rice from Mississippi. At the same time a Baby Contest was held. Both the show and con-

test proved to be very successful.

At Christmas, the carolers brought in approximately \$250.00 and on New Year's day the Ukrainian patients at the Aberhart Memorial Sanatorium were visited and presented with gifts and baskets of fruit.

During the days of March 15-17, retreats directed by Father Eugene were held in the St. Peter's and Paul's Churches for the youth of Mundare.

On Sunday, March 18 a Communion Breakfast, prepared by the

Women's League, was held in the National Hall with an attendance of about 250.

Speeches were presented by Father Peter, the parish priest, Father Eugene, the convener of the retreats, Betty Bartkew, president of St. Mary's Sodality and Adolph Nay, president of the U.C.Y.

On April 22nd the U.C.Y. held its 7th Annual Ukrainian Drama Festival. Two comedies were presented, "St. Catherine's Airplane" and "Dear Departed."

Both plays were under the direction and the supervision of Sister Marion.

The cup was awarded to the second play and five other awards for acting were awarded to Adeline Hewko, Bernice Kozak, Edward Feniak, Katie Antamanshuk and Betty Lesoway.

Only through a great deal of effort, cooperation and patience, did these dramas prove to be a success.

After the plays, a delicious lunch prepared by the U.C.Y. was served to the cast, judges and other assistants.

On April 29th the U.C.Y. held these same comedies at Chipman, much to the enjoyment of the Chipman people. After the plays the Chipman U.C.Y. served a delicious lunch.

Dolores Moroziuk  
Press Correspondent

NOTE: An account of the previous year's activities was also included in the write-up from Mundare but, due to lack of space, we are not able to print the entire account. However, a birds eye view of that year shows that the Mundare U.C.Y. sponsored two carnivals at which they netted \$2000, of this sum \$1600,

was donated to the Church Building Fund and \$400, was given to the National Hall. Other events included a weeks vacation at Pigeon Lake, a closed retreat for girls at St. Albert, a Marion Day Concert, a concert to honor Rev. Fr. Jean, O.S.B.M. on his 70th birthday, caroling at Christmas, a trip to the Aberhart Sanitorium in Edmonton, and an Amateur Night. A donation of \$65 was given to St. Basil's Villa at Pigeon Lake, and \$35 was given to the Mundare Orphanage.

The Mundare U.C.Y. is a truly active one and its efforts should serve as an example to our locals everywhere. We sincerely hope that the Mundare U.C.Y. will continue to have success in everything they do.



Presenting of the Trophy at the Drama Festival. Adolph Nay-director of last years winning drama is presenting the Trophy to Adeline Hewko, director of the winning drama "Dear Departed."



# Vocational Inspiration

Why do you stand here all day idle? Go ye also into my vineyard.

No, I couldn't possibly leave this rich, cultured modern world, with so much to live for today as compared to the days of our forefathers. Now it is impossible for everyone to leave these attractions, the bright city streets, gay dance halls filled with music that makes you want to live forever (especially if you're dancing with "Mine Alone," sweet smelling parks for quiet picnics (just we two) and so many other exciting adventures too numerous to describe. But have we ever stopped to think in a quiet secluded spot that SOMEONE is trying to attract your attention to spend your life as a Religious, consoling the thorn-pierced Heart.

When we feel this attraction as a Religious, we suddenly smother the thought with fear concluding that we do not belong there. We simply lack sufficient courage to make the first move and keep running away. We keep telling ourselves that Life is too exciting to sacrifice. At this time, we should pray and seek advice from our Spiritual Director.

This calling may be presented when we least expect it. Perhaps when you plan to go swimming in a beautiful spot surrounded by trees and soft warm sand easing through your toes—the dust-free breeze combing your long locks, and just for a moment your whole being experiences the gratefulness of Life. Or perhaps you've silently watched robust children playing so devotedly near their mother. Would not such

a sight make you realize that the sacrifice of these events would bring one so much nearer to God and fill him with bountiful blessings and graces.

Yes, Today will be Yesterday Tomorrow. As each day goes on and we are drawn closer to our Creator to whom we must one day account for every fleeting thought and the slightest false action of our bodies. Isn't it wonderful to be alive? To realize that the air which we breathe is so essential and necessary to our well-being is only one of God's creations. The beautiful blue skies, the warm true sun, clouds that are so fascinating in the calm summer sea, even the uncontrollable snow storms, the north winds that cut like a knife, endless days of pelting rain—all these—there is something so supernatural about them. We must admit that God is good and His will is supreme.

Yet the world can be so cruel to us at times, but for some, it seems most beautiful when trying to hold up a heavy burdened and sorrow-filled heart. These will be treasures impossible to part with. We learn that Life is not all roses.

Now comes the question of leaving the one you think you love. True love this seems so very, very strong, so close, so feverish in your bosom. There just couldn't be a more delightful seventh-heaven feeling . . . Impossible . . . This is true love. But how can I tell if I haven't prayed for several months to find the true answer before plunging head-long into a life un-

known and perhaps most disagreeable after the first few months of long-awaited-for companionship.

We must realize that Marriage is a Sacrament instituted by God. It has many problems that must be answered unselfishly before they are pleasing to God. For those who strongly believe that marriage is for them let them remember that they someday may wake up to the fact that God had other plans if they hadn't been so stubborn to look and listen more closely.

In order to find your answer, you must pray and pray and pray, especially when you feel in doubt or unwanted and alone and even dare to feel that God does not exist. This is the best time to pray with fervor, feeling, resignation within your soul and an answer will enter your heart. The loneliness will disappear, you will want to keep praying and receive more of His blessings. A new peace, an indescribable calmness will be yours. You will definitely feel that God does exist—that there is something more than just living to get the most out of Life.

From one who loves Life.

## A READER SPEAKS

In regards to the article "Date Data" written in last month's Youth Magazine I would like to comment with great encouragement to the writer that this type of article is most essential for our Youth of Today.

Many of us do not stop to think of these "Soul Spotters" as the writer noted and should be reminded more of God's Presence. Why not take Him along too, as a Chaperone?

Permit me to recall briefly a past experience in order to explain

"God's Presence" when dating.

One beautiful evening as the twilight shadows were slowly fading away the colorful beauty of Nature's Majestic Creations, my date and I decided to take a drive in my new red convertible along the Harbour where we could enjoy the fascinating city lights reflecting on the waters and gaze in awe at the millions of twinkling stars in the wondrous Heavens.

Fifteen minutes later the shadows came in more swiftly like an unexpected mist and we seemed very much alone. I glanced at my steady companion and wanted to take her hand drawing her nearer to my side knowing it would bring satisfaction to a straying thought of pleasure, when suddenly this thought was strongly rejected in realizing the awareness of God's Presence. I KNEW He would not be pleased.

The thought conquered I felt a strong, calm, steady Peace.

Let's hear more on "Date Data." EDITOR'S NOTE: Our sincere thanks to the above reader who was kind enough to give us his viewpoint, and the example. We really appreciate items like this and encourage all of our readers to write often.

\*\*\*\*\*

**Correction:** Last month in our article on the Mundare Orphanage we stated that it is in charge of the Sisters of Service. The correct name of the Sisters in charge of the Orphanage is "Sisters Servants of Mary Immaculate".

Our apology to the Sisters.

\*\*\*\*\*

Boss (to office boy who is an hour late): You should have been here at nine o'clock.

Office Boy: Why, what happened?

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